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ERLAND ON THE EUCHARIST

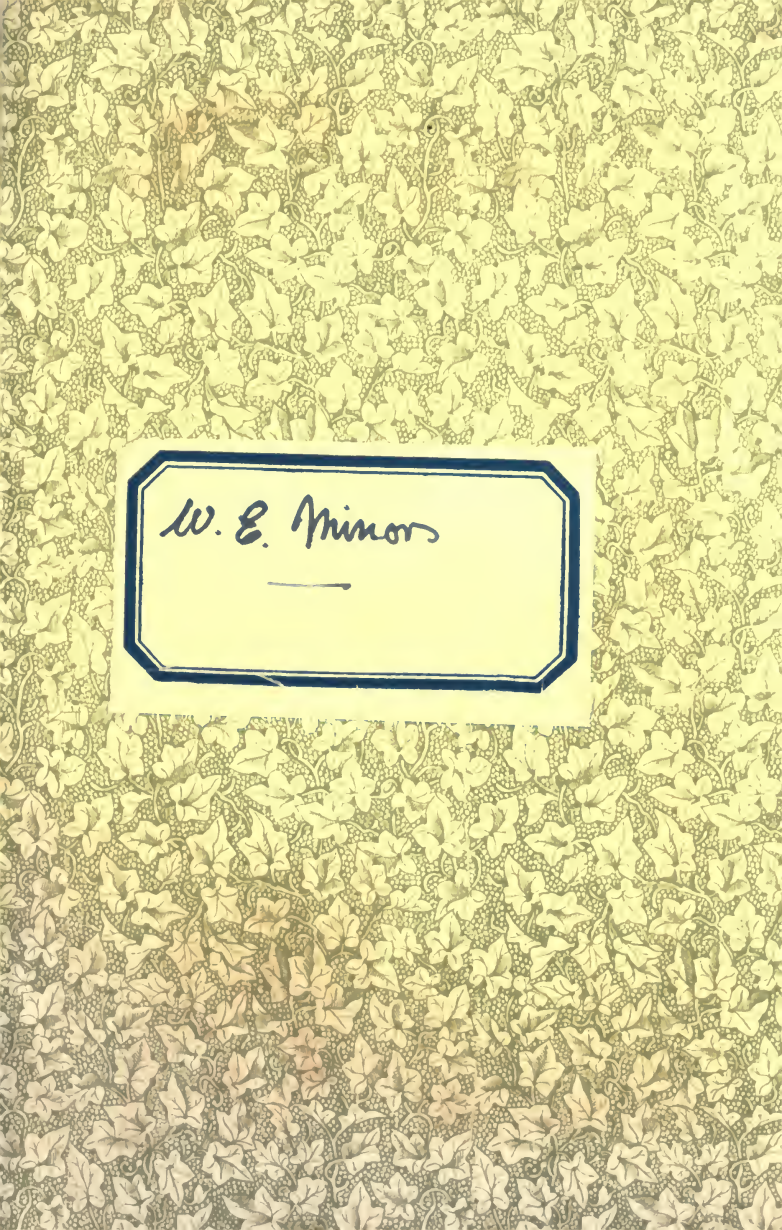
REV. H.W. GRESSWELL



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ANALYSIS  
OF  
WATERLAND ON THE EUCHARIST.



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ANALYSIS  
OF  
WATERLAND ON THE  
EUCCHARIST.

BY  
HENRY WILLIAM GRESSWELL, M.A.

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## PREFACE.



THIS Analysis of Waterland on the Eucharist is intended for the use of Theological Students. At the same time, I hope it may be found to be of some use and interest to the public in general, especially to those who wish to arrive at an impartial and correct estimate of the importance and value of the Lord's Supper, as laid down in Daniel Waterland's masterly Treatise. It is the fault of most so-called Analyses that they represent the compiler's ideas on the subject in hand, rather than those of the author whose work is supposed to be dissected. It is not so much that the epitome deviates from the original with regard to subject-matter, as that the attempts to change the wording too often result in obscurity, or give a false impression of that which is

intended to be represented. In this abstract, therefore, I have not deviated from the original, except in certain parts where an alteration of the wording seemed to me to be necessary in order to suit the analysis. I may add that "Waterland on the Eucharist" is one of the subjects required by several of our Bishops of candidates for Holy Orders.

I trust that it may also prove of great service to candidates for Confirmation. I have to offer my best thanks to the delegates of the Clarendon Press for their permission to publish this analysis.

HENRY WILLIAM GRESSWELL,  
*Curate of All Saints,*  
GORDON SQUARE, W.C.

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ANALYSIS  
OF  
WATERLAND ON THE EUCHARIST.



INTRODUCTION.

I. HOLY SCRIPTURE alone should be our guide in faith and manners, for it “contains all things necessary to salvation ; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation” (Art. VI.)

By Scripture doctrine we mean whatever Scripture contains, either in express words rightly understood, or by consequence justly deduced.

II. *Right Understanding of Scripture.*—For this it is necessary to know what the most eminent writers and teachers, ancient and modern, have (*a*) thought before us on the

same subject, and (*b*) especially what they have agreed in.

Nothing less than very clear Scripture, or as clear reason, ought to have any weight against the concurring sentiments of the Christian world, for the following reasons:—

(*a.*) They had the same Scriptures, the same common sense, diligence, and integrity as we have, to guide them.

(*b.*) Precedents are allowed to have great weight for deciding points of human law; why should they not have similar weight with regard to Divine law?

Hooker says that diversity of opinion and judgment shows obscurity in these things about which they differ, but that what is agreed upon by all must be a matter of infallible certainty. He applies this to the general doctrine of the Holy Communion, as being “instrumentally a cause of the real participation of Christ, and of life in His body and blood.” This doctrine he conceives to be infallibly true and correct, inasmuch as “all sides at length, for aught he could see, have come to a general agreement” on this point.



*A. Ancients.*—Some lived in the infancy of the Church ; some had lived and conversed with Christ ; some had died as martyrs—thus witnessing, by the sacrifice of their lives, to the truth of the doctrines which they taught.

*Is it likely (a)* that they should not understand the Scripture doctrine concerning the Sacraments? or *(b)* that they should wish to delude those committed to their charge with superstitious ideas or vain hopes?

It was necessary that the Gospel should be plain to the first hearers. It would be more dangerous for them than for us to have made mistakes. If they had made mistakes, then the religion they taught would have come down to us doubly false.

If, on the other hand, the Scripture doctrine should be comparatively obscure to us, we have at any rate, so long as they found it perfectly clear, their memoirs for our reference. These memoirs will be sufficient to prevent us making any dangerous mistakes. Therefore, on the above grounds, great importance should be attached to what the Apostolical Fathers have said. The Fathers, too, of the second, third,

and fourth centuries have their weight in proportion to their honesty, ability, and to their early standing.

*B. Moderns.*—The best ones agree with the ancients in the main points. Some of them have been well skilled in Jewish antiquities, and others in ecclesiastical. Some of them have excelled in learning, some in ability. The opinions of many men are better than the opinion of only one man. Thus the doctrine argued about appears in different lights, and it is our part and privilege to balance these differences into one harmonious whole.

“Truth is of wide extent, and is all over uniform and consistent. It may require many eyes to look out and search round, that every position advanced may agree with all truths, natural and revealed, and that no heterogeneous mixture be admitted to deform and deface the whole system.” One man is apt to adhere to his own darling opinion, through prejudice or self-conceit.

*C. Is controversy necessary? Is not Scripture sufficient?*

*Ans.* (1.) Laymen should be content to under-

stand Scripture, with the help of the clergy, and in the use of proper means.

(2.) Guides and clergymen must use research.

(3.) These guides ought to refer to other guides, ancient and modern, especially those of eminent note.

(4.) A man should be careful about interpreting Scripture in a new sense, for the novelty of it is a strong presumption against it. He who sets himself up as a scripturist or textuary in opposition to the voice of the Christian world must (1) fairly consider and confute the received construction, and (2) fairly prove and enforce his own.

(5.) The power of the united voice of Christendom on points of doctrine is a fact allowed by all. Even men like Socinus courted and paid attention to it, in spite of their pretended disbelief in it.

(6.) In subjects thoroughly sifted there is more room for judgment than for invention. In new and recently advanced matter there is too much room for invention. Hence it is better to rely on the former rather than on the latter.

III. *There are, in relation to the present subject, two extremes—profaneness and superstition. It is better to lean towards the latter, for it is better to ascribe too much than too little to the Sacrament.* Reasons—

(1.) Scripture warns us against the neglect of this Sacrament, but does not caution us expressly against the contrary extreme.

(2.) We shall err on the side of humility if we imitate the primitive saints and martyrs, who attached very great importance to the Sacrament of the Lord's Supper.

*Obj.* (1.) A man does no harm and incurs no danger by erring on the lessening side, for the promises will be performed in the case of every worthy recipient, whether he believe or not.

*Ans.* Those who deny and disbelieve in the inward grace of the Sacraments are by this their attitude, without faith, and therefore forfeit all right to the promised grace.

*Obj.* (2.) The notion of the Sacraments as means of grace (supposing it erroneous) makes men think too much of them and rely too much on them. Hence they are apt to neglect practical

holiness of life and the observance of God's commandments.

*Ans.* No true believer in the Sacrament supposes that the outward observance of it is of any use without inward faith and repentance, or entire obedience.

Two matters to be guarded against :—

(1.) The first is, that, from a mistaken sense of humanity and pure good nature, we may be tempted, in our casuistry, to be too lenient towards the unbelievers. This is especially apt to be the fault of clergymen and guides, who act like over-indulgent parents.

(2.) On the other hand, we may have an over-scrupulous severity, with a spice of enthusiasm.

All extremes are wrong, and there is a golden mean to which we must look. There is, however, as can be seen from the above remarks, more sin and danger on the one side than on the other.

IV. *That it is injuring and degrading the Sacraments to call them positive duties rather than religious rites, in which God takes a part.*

(1.) The Sacrament is not merely a duty,

but a sacred rite, wherein God plays a part. The Socinians, indeed, exclude God from the Sacraments, and reduce all to a bare human performance. We believe otherwise. In fact, we believe in the great use and efficacy of a Sacrament, even when the recipient performs no duty at all, nor is capable of any, *e.g.*, in the case of infants being baptized. That God and man both play a part in the Sacrament in the case of adults is certain. This is especially plain in the Eucharist, to all who allow of a Consecration-prayer.

(2.) *That part of it which is a duty is not a single duty ; but more :—*

It comprehends, one way or another, all duty ; for a worthy receiving of the Sacrament implies present repentance, a heart turned to God, and a continuous desire to the end.

*Obj.* It is impossible, or at any rate incomprehensible, that all Christian privileges should follow this single duty.

*Ans.* We do not hold that they do this. We hold that they follow all duties, combined as it were in one ; just as oaths to a government or subscription to articles bring many



Church and State privileges. The oath, however, implies dutiful allegiance to the Sovereign, and such subscription carries in it all conformity in faith and doctrine to the Church established. So also, in like manner, the ties and covenants in the Sacraments imply dutiful allegiance to God the Father, Son, and Holy Ghost. Something more is required than the mere trouble of pronouncing the oath, &c. We must not confound the outward work with the inward worthiness, which ought to go along with it; thus calling the mere shell of a duty the duty itself.

## CHAPTER I.

## NAMES OF THE COMMUNION.

I. A.D. 33. *Breaking of Bread*.—*Vide* Acts ii. 42 : “They continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.” The circumstances of the text lead one to interpret it of the Holy Communion. The Syriac version also, which is very ancient, renders it “breaking of the Eucharist.” *Vide* also Acts ii. 46, “Breaking bread from house to house;” *vide* also Acts xx. 7, “And upon the first day of the week, when the disciples came together to break bread.” The Apostle St. Paul himself alludes to this name when he says, “The bread which we break, is it not the Communion?” &c. (1 Cor. x. 16).

II. A.D. 57. *Communion*, Κοινωνία. — This

name has been long famous, and is no doubt derived from St. Paul's use of the word where, in speaking of this Sacrament, he says, "The cup of blessing which we bless, is it not the Communion of the blood of Christ?" &c. (1 Cor. x. 16). In the age following the middle of the third century this name became very common, both in the Greek and Latin Fathers.

Suicer gives us the several accounts which the Fathers gave of the name. They are as follows :—

The Sacrament is so called—

(1.) Because of the Communion we therein hold with Christ and with each other.

(2.) Because we are therein made partners of Christ's kingdom.

(3.) Because it is a religious banquet, which we partake of in common with our fellow Christians.

III. A.D. 57. *Lord's Supper*. — This is a Scripture name, occurring in St. Paul's Epistles. Some of the Fathers, as high as the fourth century, thought that it was so, and in accordance with this idea interpreted 1 Cor. xi. 20. The Lord's Supper was not, as now, a familiar

name for the Eucharist, but denoted the supper previous to it, *i.e.*, either our Lord's own Supper, or a love-feast which early Christians kept as a memorial of it.

IV. A.D. 96. *Oblation*, Προσφορά.—This name may be carried up as high as to Clemens of Rome, probably about the year 96. He speaks of two oblations, a lay and a sacerdotal one, of the same gifts to God. These gifts consisted partly of alms to the poor, and partly of oblations to the Church. It was from the latter that the bread and wine were taken. There was a third kind of oblation in the third century, which was only another name for the Commemoration, which was always a part of the service.

Justin Martyr says that the oblation of fine flour, under the law, was a type of the bread of the Eucharist. Irenæus speaks of "the oblation of the Eucharist," *i.e.*, the whole service as performed by clergy and people. Cyprian speaks of the "offering of Christ's body and blood," *i.e.*, of course, an oblation subsequent to consecration, not in order to it; for the body and blood of Christ, real or sym-

bolical, are holy, and could not require to be consecrated or sanctified.

V. A.D. 104. *Sacrament*. — This is not a Scripture name, though ancient. A proof of its use in regard to the Lord's Supper may be found in Pliny's Letter to Trajan, where he speaks of the Christians as meeting on a fixed day, and binding themselves by a Sacrament to do no evil, but only good. Cyprian speaks of "the Sacrament of the cup." The word Sacrament as applied to Baptism and the Lord's Supper is sometimes used for the outward sign, sometimes for the thing signified, and sometimes for both together, *i.e.*, the whole service. The Socinians dislike the word, because it is against their scheme. Smalcius calls it an unscriptural name and barbarous Latin, and says it is likely to lead to superstition and idolatry. Volkelius says the Eucharist is not a Sacrament, because it neither exhibits nor seals any spiritual grace. The Socinians reject the invisible grace. The Romanists destroy the visible sign. Thus both go against the true notion of a Sacrament.

VI. A.D. 107. *Eucharist*. — The literal mean-

ing of this word is "thanksgiving" or "blessing;" and it fitly denotes the service of the Eucharist as a sacrifice of praise and thanksgiving. It occurs first in the Epistles of Ignatius. Some ascribe the origin of this name to St. Paul, reasoning from 1 Cor. xiv. 16. The term is at any rate very common, as may be judged from the fact that the Latins adopted it from the Greek into their own language.

VII. A.D. 150. *Sacrifice, Θυσία*.—Justin Martyr uses this name so often of the Eucharist that we may suppose it to have been common before his time. Irenæus, Tertullian, and Cyprian speak of the sacrifice in the Eucharist. "About the middle of the third century, if not sooner, the Eucharist began to be called a sacrifice, on account of the grand sacrifice represented and commemorated in it; the sign, as such, now adopting the name of the thing signified." Cyprian is the first who distinctly speaks of it in this way.

VIII. A.D. 150. *Commemoration, Memorial, Ἀνάμνησις, Μνήμη*.—Justin Martyr styles the Eucharist a commemoration or memorial, and says the Christians "offered up spiritual sacrifices, prayers, and lauds, in memorial of their



food, dry and liquid, that is, in the Eucharist of bread and wine." Origen calls the whole service "a memorial." Eusebius speaks of the Eucharist as the memorial of our Lord's body and blood, also as "a memorial," and "memorial of the sacrifice." The names of oblation and sacrifice, both of them, really involve the idea of memorial.

IX. A.D. 249. *Passover*.—This name was anciently used of the Eucharist, on the notion that as Christ succeeded to the paschal lamb, so the feast of the Eucharist corresponds to the paschal feast. Origen is the author of this idea. Hilary, of the fourth century, speaks of the Christian Eucharist as a Passover. Nazianzen speaks of the Passover as a type, though plainer than the old one. St. Chrysostom asks why our Lord celebrated the Passover. He answers, "Because the old Passover was the figure of the future, and it was proper, after showing the shadow, to bring the truth also upon the table."

X. A.D. 385. *Mass, Missa*.—This name is worthy of mention because of the hot disputes about it since the Reformation. Originally it

meant the dismissal of a church assembly. After a time it came to be used for an assembly and for church service. Afterwards it was used of the Communion service in particular. St. Ambrose is the first who mentions it in this sense.

## CHAPTER II.

### *INSTITUTION OF THE HOLY COMMUNION, AS RECORDED BY SAINTS MATTHEW, MARK, LUKE, AND PAUL.*

MATT. xxvi. MARK xiv. LUKE xxii. 1 COR. xi.

“THE night in which the Lord Jesus was betrayed, as they were eating (or did eat), Jesus took bread, and giving thanks, blessed it, and brake it, and gave it unto his disciples, and said : Take, eat, this is my body, which is given and broken for you ; do this in remembrance of me. After supper, likewise, having taken the cup and given thanks, He gave it to them, saying, Drink ye all of this, for this cup is my blood of the new covenant—the new covenant in my blood—which is shed for you, for many, for the remission of sins : This do ye, as oft as ye drink it, in remembrance of me (and they drank all

of it). Verily I say unto you, I will drink no more of this fruit of the vine, until that day when I shall drink it new with you in the kingdom of my Father, in the kingdom of God. And when they had sung an hymn, they went out to the Mount of Olives."

Note here that the time was night, and that our Lord put off the institution until the last period of His life, meaning that this holy Sacrament should be, besides other uses, for a memorial of His Passion. Note also that the disciples and our Lord had been eating the paschal lamb (*vide* Matt. xxvi. 17; Mark xiv. 12-16; Luke xxii. 15). St. Luke adds these words: "With desire have I desired to eat this Passover with you, before I suffer." Yet it appears from St. John that the day of the legal Passover had not yet come, and that our Lord had no supper before the feast of the Passover (John xiii. 1, 2); that part of Friday—Passion-day—was but the preparation of the paschal feast (John xiv. 14; *cf.* xviii. 28). Much dispute has arisen owing to these apparent discrepancies. There are three opinions as to what our Lord did.

(1.) The most ancient and prevailing opinion

is, that our Lord kept the legal Passover, and on the same day as the Jews.

(2.) He, for weighty reasons, kept His Passover before the Jews did theirs.

(3.) He kept no Passover, properly so called, but had a supper, and afterwards instituted the Eucharist, *i.e.*, the mystical or Christian Passover, so called in the same sense as Baptism is called Circumcision.

Dr. Wall thinks there was only a supper, as bread and wine alone are mentioned, no lamb, &c. Christ ate it on Thursday. The Jews ate it next night (Friday), before which, *viz.*, at the ninth hour, *i.e.*, three o'clock, Christ died.

John xiii. 1, 2 speaks of a supper Christ ate, and does not call it a Passover supper. He says it was "*πρὸ τῆς ἑορτῆς τοῦ πάσχα.*"

St. John xiv. 14, speaking of Friday noon, says it was the preparation of the Passover. Mark and Luke, however, speak of Thursday, when the lamb was to be killed. Here we must note that this day (or *νυχθήμερον*) was from evening to evening. "This Thursday evening was the beginning of that natural day of twenty-four hours, towards the end of which the lamb was

to be killed ; so it is proper, in the Jews' way of calling days, to call it that day."

Any way, it is agreed that the Christian *Eucharist takes the place of the Jewish Passover.*

I. *It resembles the Jewish Passover in several circumstances.*

(1.) Both are of Divine appointment.

(2.) Both are Sacraments.

(3.) Both are memorials of a deliverance from bondage, the Passover of a temporal, the Eucharist of a spiritual one.

(4.) The Passover prefigured Christ's death before it took place ; the Eucharist represents it now past.

(5.) Both are federal rites between God and man.

(6.) Only the circumcised could eat of the Passover, only the baptized can partake of the Eucharist.

(7.) The Jews were required to come clean to the Passover, so Christians must come well prepared to the Lord's Supper.

(8.) Slight defilements did not debar a man from the Passover, so smaller offences do not prevent a man from coming to Holy Communion.



(9.) A total contempt or neglect of the Passover rendered a man liable to be "cut off from Israel," so a total contempt or neglect of Holy Communion involves a liability to be cut off from Christianity.

(10.) The Passover was to last as long as the Jewish law should be in force, so the Eucharist is to last as long as Christianity lasts.

II. *It derives its forms and phrases from it.*

(1.) In the paschal supper the master of the house took bread and blessed with a prayer of thanksgiving to God. He took the bread first, so that the prayer was shown to be a blessing on the bread. Our Lord did likewise.

(2.) The breaking of the bread, after benediction, was common in Jewish feasts. In the paschal feast, however, the bread was broken first, and the blessing followed. Our Lord may have varied this.

(3.) Distribution of the bread after blessing and breaking was a custom with the Jews. Our Lord did the same.

(4.) The old paschal form of words was: "This do in remembrance of me." The service

itself was often called a memorial in the Old Testament.

(5.) In the old paschal feast the master of the house took cup by cup (to the number of four), and consecrated each with a prayer. Christ blessed the third or fourth cup.

(6.) *Cf.* Exod. xii. 13, "The blood shall be to you for a token upon the house where you are; and when I see the blood, I will pass over you, and the plague shall not be upon you;" with our Lord's words at the institution of the Communion, "This cup is the new covenant in my blood, which is shed for you, for many, for the remission of sins."

(7.) At the paschal feast the wondrous doings of God for His people were declared, so the declaration of the mercies of God in Christ is one of the designs of the Eucharist.

(8.) A hymn of praise was sung at the close of the Passover, and also at the close of the institution of the Eucharist.

### CHAPTER III.

#### *COMMEMORATION OR REMEMBRANCE OF CHRIST IN THE HOLY COMMUNION.*

As the end or design of a thing is always considered before its performance, so the proximate end of this sacrament will now be treated of.

The commemoration of our Lord's dying for us includes two things—the consideration of Him as (1) our Lord, and (2) as dying; the one showing His personal dignity, the other His meritorious sufferings in relation to us.

“This do in remembrance of me.”

(1.) In remembrance of me.

(2.) In commemoration of me.

(3.) For a memorial of me, or, for my memorial.

The Greek words are *εἰς τὴν ἐμὴν ἀνάμνησιν*. The various senses do not differ much. The

second includes the first. The third includes both the former, not *vice versâ*.

I. *Remembering Him as God-man*.—The Socinians made remembrance in this Sacrament to be the chief thing. They even went so far as to say that remembrance is the very nature and essence of the rite. Their mistake is that they neglect to distinguish between the thing itself and the end and design of it, between what is done and for what purpose it is done. Now remembrance of Christ is indeed a chief end of this Sacrament, the remembrance being in accordance of what He is, by the Scripture account of Him. It is not, however, the one and only end and aim of this ceremony; although it has its due importance, and this shall now be considered.

*It is not enough to remember Him as—*

(1.) *A man very great, good, and wise, &c.*—For this the Pagans and Platonists admitted. Their only reason for not embracing Christianity was, that the disciples of Jesus had degenerated or swerved aside from their Master's instructions.

(2.) An eminent prophet, ambassador from

heaven, who received His Gospel from above, who worked miracles, led a good life, was deified after death, and who will come again to judge mankind.

For this even the Mahometans own.

(3.) Our Lord, Head, and Master, to whom we owe such regard as disciples do to their founder.

For the Jews ascribed thus much to Moses, and rightly so. Many nominal Christians, ancient and modern, many half-believers, own thus much in the case of Christ.

(4.) Higher than the angels and older than the system of the world.

For many unbelievers own this.

We must remember Him not merely in the senses above mentioned, but also as an Almighty Saviour and Deliverer, as the only begotten of the Father ; very God of very God ; of the same Divine nature, of glory equal, of majesty coeternal. Those who remember Him in any lower sense than this are not worthy of Him, neither can they be worthy partakers of Holy Communion.

II. *Commemorating Him as God-man.*—Commemoration means remembrance, and something

else in addition. This something else involves the notions of *extolling, honouring, celebrating*. So the Socinians use the word "commemoration" instead of "remembrance," as being fuller in meaning, and they base their idea upon St. Paul's use of the word ἀνάμνησις. Why, however, should we reject "remembrance?" why cannot we conceive of its being distinct from, and yet coupled with, "commemoration?" A person, *e.g.*, may have the death of Christ vaguely in his mind before coming to Holy Communion; but he may want to have it more particularly in mind, along with all its details and circumstances, assisted by an external solemnity performed in his very presence. Again, in Deut. xvi. 2, 3, we read, in relation to the Passover, "Thou shalt sacrifice the Passover, &c., that thou mayest remember the day when thou camest out of Egypt, all the days of thy life."

How absurd it would be to argue that Israel could remember it as well the day before, and that therefore they would not need to come to the Passover in order to be reminded of it.

Socinus tried to get rid of all grace in the Sacrament by blending together the sign and

the thing signified, making out both to be the sign only. He wished to make the *ἀνάμνησις* to be the whole of the Sacrament, its whole nature and essence. He would interpret the words, "This is my body" and "This is my blood," to mean, this bread and this wine, or this action is an *ἀνάμνησις*, a commemoration, and nothing more. We agree with Socinus that "commemoration" is the better term of the two, inasmuch as it is more comprehensive. A devout worshipper could not stop at a bare remembrance. We must, however, go further. We must commemorate Christ as (1) God, purchasing the Church with His own blood. We must commemorate (2) His passion, as St. Paul has done, *e.g.* (Phil. ii. 6-8), "Who being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a Servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross."

(3.) As more than man, His passion as be-

coming His personal dignity, *e.g.* (Heb. i. 2, 3), ‘Appointed Heir of all things, by whom also He made the worlds ; who being the brightness of His glory, and the express image of His Person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high.”

Again, in order to enhance the value of His passion, *e.g.* (Heb. ix. 13, 14), “If the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh ; how much more shall the blood of Christ, who through the Eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God !”

The words “Eternal Spirit” here express Christ’s divine nature. Hence it is that St. John speaks of the blood of Christ as cleansing us from all sin.

In the above way we ought to commemorate Christ generally, and especially in Holy Communion.

III. *Celebrating His Memorial.*—The above



term is another rendering of εἰς τὴν ἐμὴν ἀνάμνησιν, *i.e.*, for a memorial of me, or, "for my memorial." The idea of memorial embraces the idea both of remembrance and of commemoration. If it tacitly alludes to the sacrificial memorials of the Old Testament, there may be added to it the idea of "acceptable" and "well-pleasing," *i.e.*, to Almighty God.

At any rate, the service of the Eucharist must be looked upon as ascending up "for a memorial before God," even as the prayers and alms of Cornelius did (Acts x. 4), or as the prayers of the Saints, *i.e.*, "sweet odours, mystical incense." Indeed, the incense and sacrificial memorials of the Old Testament correspond to and are typical of Christian worship.

Again, the word ἀνάμνησις occurs but once more in the New Testament, where St. Paul speaks of the "commemoration of sins," made once a year, under the Old Testament, on the great day of expiation, when the High Priest confessed all the sins of Israel. Under the Old Testament dispensation there was an ἀνάμνησις ἁμαρτιῶν, *i.e.*, "commemoration of sins," whereas under the New Testament dispensation there is an

ἀνάμνησις τοῦ Χριστοῦ, i.e., commemoration of Christ, involving a forgiveness of sins. All the above embraces a consideration of the Eucharistical commemoration before God. It is also a memorial before man, even as was the Paschal Service, *vide* Exod. xii. 14: "This day shall be unto you for a memorial; ye shall keep it a feast unto the Lord." *Cf.* Exod. xii. 24, 26, 27; also Exod. xiii. 9: "It shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be within thy mouth," &c. In this sense, the Eucharist is a memorial left to the Church of Christ to perpetuate the memory of deliverance from the bondage of sin and Satan (of which the deliverance from Egypt was but a type) to all generations that come after. Hence the service of the Eucharist is more valuable to the illiterate and to the bulk of mankind than any number of books and teachers would be. Note, also, that as all the Passovers were commemorative of the original one, so the Eucharistical services are commemorative of the original Eucharist.

## CHAPTER IV.

COMMEMORATION OF THE DEATH OF  
CHRIST IN THE HOLY COMMUNION.

I. *As an Expiatory Sacrifice* — e.g., Christ's sufferings were of the nature of punishments (*vide* Old Testament). "He hath borne our griefs." "He was wounded for our transgressions." "The chastisement of our peace was upon Him, and with His stripes we are healed." "The Lord hath laid on Him the iniquity of us all." "For the transgressions of my people was He smitten." "When Thou shalt make His soul an offering for sin." "He was numbered with the transgressors, and bore the sins of many."—Isaiah liii.

Here we have a vicarious punishment for the sins of all mankind.

*Vide* also New Testament : "He was delivered for our offences." "He died for all." "Was

made sin for us," when He "knew no sin." "Was made a curse for us," "died for our sins," "gave Himself for our sins," "tasted death for every man," &c. &c.

II. *In His Death a Proper Expiatory Sacrifice.*—New Testament: "Gave His life a ransom for many." "The Lamb of God which taketh away the sins of the world." "Christ our Pass-over is sacrificed for us." These are not simply allusions to the sacrifices of the Old Testament, but they interpret them, leading up to and centering in the one grand Sacrifice.

III. From this Sacrifice we receive benefits, *e.g.*, Atonement, Redemption, Propitiation, Justification, Reconciliation, Remission.

New Testament: "He is the propitiation for our sins." "He purged our sins." "Without shedding of blood is no remission." "The blood of sprinkling that speaketh better things than that of Abel." "I determined to know nothing among you save Jesus Christ, and Him crucified."

There must have been some good reason why Christ died for us, "although, as is plain enough from the terms of the first covenant, made in

Paradise, God could have admitted man perfectly innocent to perfect happiness, without the intervention of any sacrifice or any mediator." The covenant with us is that we shall, under certain conditions, be accepted by God, in and through Christ, and by virtue of His Sacrifice.

IV. The work is all God's; not the groundwork God's, and the finishing part ours. God determines the covenant, it is true, and we have to perform the conditions; but God is both the Author and the Finisher of the whole.

The means to this end are—

(1.) Primary or principal cause, *i.e.*, God's philanthropy, or love of man.

(2.) Conditional, *i.e.*, our faith and repentance, with the help of God's grace.

(3.) Meritorious, *i.e.*, the sacrifice of Christ's death, which makes our imperfect repentance acceptable.

(4.) Instrumental, *i.e.*, the Divine ordinances, and more particularly the two Sacraments.

*Obj.* (1.) The showing forth our Lord's death cannot mean showing it to God, for He can see it without our aid.

*Ans.* God often asks us to present ourselves before Him.

*Obj.* (2.) If we commemorate, we do not receive any benefit.

*Ans.* The two can go together. We are commanded to remember the Sabbath and our Creator ; but we know that this is not all we are to do. The proper remembrance of a duty causes us to perform the duty. We do not say that Christ's death or crucifixion is now present. We know it is past ; but the benefits remain. While we remember one as past, we recollect the other also as present, but unseen, and therefore easily overlooked.

(5.) Some say that from the notion of remembrance in this Sacrament we have a clear proof against the corporeal presence, and particularly against Transubstantiation. This is, however, no solid proof against that doctrine. "If any absence can be proved from the words 'remembrance of me,' it must be the absence of what ME stands for, *i.e.*, of the whole person of Christ." This argument would thus prove too much, for it would exclude a spiritual quité as much as a corporeal presence. Even if the words had been

“remembrance of my body or blood,” the argument would still have been useless, for the Roman Catholics do not hold any visible presence of Christ’s body or blood. What they say is, that His natural body and blood are invisibly, or in a spiritual manner, present, under the accidents or visible appearances of bread and wine. Now that which is invisible requires as much calling to mind or recollection as anything that is absent. When we have so many good arguments against Transubstantiation, it would be absurd to use such a weak one as the above, thus giving the Romish Church a handle against us.

“As for the continuance of the service of the Eucharist until the second coming of our Lord, there is clear reason for it, because the Christian dispensation is bound up in it, and must expire with it. The text says ‘till He come,’ not till His body come.” The reference is therefore to the final end, when this service of the Sacrament will be no longer needed.

## CHAPTER V.

## CONSECRATION OF THE ELEMENTS.

I. *Are the elements of bread and wine in the Eucharist really blessed ; or consecrated, and if so, in what sense ?*—Some say they are not blessed at all, e.g., Smalcius, who affirms that the only blessing was the praise to God offered by the communicants upon receiving the elements. Crellius admits that a benediction is conferred upon the cup. It is a weak argument to plead that εὐχαρίσταν and εὐλογεῖν are often used promiscuously, and that the former really means “giving of thanks,” and that bread and wine cannot be thanked. Both words may sometimes mean no more than giving thanks or praise to God ; but in the Sacrament God is praised and the elements are blessed, and this we learn from the authoritative words of the Apostle. Again, both the Greek



words are used often transitively, and thus they involve the idea of benediction.

II. *By whom are the elements blessed?*—The idea of Smalcus that it is the communicants who bless, on the strength of the words “we bless,” is groundless. We might as well say St. Paul included himself in the *WE*, as though he himself were present at every consecration.

“In the paschal service the benediction was given by the master of the feast (not by the whole company), and before the distribution. Our Lord did likewise in the institution of the Sacrament. Hence it is that an unworthy communicant is guilty of irreverence, because the thing is made holy before he comes to it. If it were a common meal, no harm would result to the unworthy recipient.”

Note also that human benedictions have no virtue except in so far as they are founded on Divine promise and contract—*vide* James v. 15, where it is not really the human prayer which saved the sick, but God. So also in the Sacrament the blessing is really performed by God, man being the mere instrument in God’s hands.

III. *What does the consecration of the elements*

*really amount to ?*—In order to find out the answer to this question, it is well to consider from the Old Testament what is the meaning of relative holiness. The court of the temple, *e.g.*, was holy, the temple holier, the holy of holies still more so, the ark of God holier than all. Hence it was that Uzzah was smitten dead for attempting to steady the ark. “Whatever God is once pleased to sanctify by His more peculiar presence, or to claim a more special property in, or to separate to sacred uses, *that* is relatively holy, as having a nearer relation to God ; and it must, of course, be treated with a reverence and awe suitable.” Again, the thrones, &c., of kings are, in a lower sense, relatively sacred. The sacredness is conveyed to them by their appropriation or use. In this way, too, the elements of bread and wine in the Eucharist contract a relative holiness. Hence it is that there is such a thing as being “guilty of the body and blood of the Lord”—*cf.* 1 Cor. xi. 29, 30, where disease and death come upon unworthy recipients. The opinions of the Fathers upon this subject coincide with what is stated above.

Mr. Aubertine gives as follows the ideas of the Fathers on this consecration :—

(1.) The power of Christ and the Holy Spirit as the principal or efficient cause.

The Fathers held the same views of consecration with regard to the waters of Baptism as they did with regard to the elements of the Eucharist. They supposed a kind of descent of the Holy Ghost, in both cases, to sanctify the waters in one and the symbols in the other. They would have been more accurate if they had said "recipients" instead of "symbols." Probably, however, they really meant to say so. They little thought of the disputes which might arise in later times on the subject. They spoke vaguely, leaving it an open question whether they meant that the Holy Ghost sanctified the "recipients in the use of the outward symbols," or that He "sanctified the symbols to their use." We may on this point adapt Hooker's remarks on the real presence of Christ to the real presence of the Holy Spirit.

"It is not to be sought for in the Sacrament, but in the worthy receiver of the Sacrament. As for the Sacraments, they really exhibit; but for ought we can gather out of that which is written of them, they are not really, nor do

really contain in themselves, that grace which with them, or by them, it pleaseth God to bestow." It is not, however, absurd or ridiculous to conceive of a presence of the Holy Ghost to inanimate things, for in Exod. iii. 2 we read of God's presence in a burning bush. On the other hand, there is no need to conceive of such a presence, and the relative holiness of the elements is quite intelligible, without any idea of this kind.

(2.) *Prayers, thanksgivings, and benedictions as the instrumental cause in consecration.*—It has been disputed as to whether the earlier Fathers (*i.e.* those of the first three centuries) allowed of any proper prayer as distinct from thanksgiving, in the Eucharistical Consecration. Justin Martyr and Irenæus seem to give an affirmative answer. Origen, however, speaks most clearly on this point. He argued from our Lord's words, "Not that which goeth into the mouth defileth a man" (Matt. xv. 11), that by parity of reasoning we might assume that what goeth into the mouth cannot sanctify a man. He held that the bread and wine, though consecrated, cannot of themselves sanctify a man ;

for they go in at the mouth, and are cast off in the draught. He allows, however, that the prayer and word do sanctify the soul, *i.e.*, by the will and power of God. He resolves the virtue of the Sacrament into the sacerdotal consecration, previous to the worthy reception, and He reckons prayer (strictly so called) as part of the consecration. The idea is, that sanctification is conferred upon the worthy receiver, and that this sanctification is the gift of God, and not the work of the outward elements, though they are sanctified in the sense of being consecrated to a holy use. Origen's doctrine may be further summed up as follows :—

(*a.*) The bread and wine before consecration are common food. (*b.*) The bread and wine after consecration by prayer and thanksgiving become holy, typical, symbolical food, representative of true food. (*c.*) Unworthy receivers eat the symbolical food only, without the true. (*d.*) Worthy receivers, having eaten the symbolical food, are enlightened and sanctified from above, and consequently do partake of the true spiritual food in the same act.

(3) What effect have the words of our Lord, "This is my body," in the Eucharistical Consecration.

We must not suppose, as the Romanists do, that the use of these words makes the consecration. These words of Christ really declare and represent that what was done when our Lord consecrated or administered will be always done in the celebration of the Holy Communion, according to the original. Even as the words once spoken, "Increase and multiply and replenish the earth," are effectual to all time in this world, so the words of Christ, "This is my body," will be equally effectual throughout all ages of the Christian Church. The above is the sum of St. Chrysostom's reasoning on this point.

## CHAPTER VI.

*SPIRITUAL EATING AND DRINKING AS  
TAUGHT IN JOHN VI.*

HERE we must note especially verses 27 to 63 inclusive. Our Lord's emphatic way of speaking on this subject shows us that there is some mystery in it. From verse 63 we learn that the discourse is meant to be spiritually, not literally interpreted, *e.g.*, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

Again, both the positive and the negative expressions used by Christ are so universal that they mark His meaning clearly.

*Positive.*—"If any man eat of this bread he shall live for ever."

"Whoso eateth my flesh, and drinketh my

blood hath eternal life,—dwelleth in me and I in him" (John vi. 56).

*Negative.*—"Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you."

The sum of the above is that all who feed upon what our Lord speaks of, have life, and all who do not feed upon it have not life.

Here we have an argument against interpreting it of sacramental feeding in the Eucharist, for many eat of it unworthily, and many have life without eating of it, *e.g.*, (1) those who lived before its institution, and (2) those who die before they are of a proper age to receive it. We may not indeed interpret it even of faith in Christ, for idiots, infants, and heathens are without such faith.

Now the meaning really is this: All who share finally in the death, passion, and atonement of Christ are safe, while all who do not are lost. This final participation God can grant to infants, idiots, heathens, &c. No person will be accepted by God except through the atonement made by the blood of Christ. In Article XXVIII. of our Church we read, "And the



mean whereby the Body of Christ is received and eaten in the Supper is faith." Now faith is the "mean," but not the "meat." Faith is not in itself the eating or drinking the fruits of Christ's passion, but is preparatory to it. The heavenly food is Christ Himself, once crucified, but now glorified. It is not doctrine we eat, but Christ. In Heb. xiii. 10 we read, "We have an altar, whereof they have no right to eat which serve the tabernacle." The writer here speaks of spiritual eating, whether in or out of the Sacrament it matters not. The eating here means partaking of Christ crucified, and of the benefits of His passion. This text helps to show that the eating in John vi. relates to some sacrifice and not to mere doctrines. Moreover, the writer did not mean to state so strange an idea as that they who serve the tabernacle had no right to believe in Christ; but that they who serve the tabernacle only, adhere too strictly to the law and believe not in Christ, cannot in their then state partake of the sacrifice or atonement made by Christ. It is necessary to distinguish between the thing itself and the effects or fruits of it.

(1.) Spiritual feeding primarily means no more than the eating and drinking our Lord's body broken and blood shed, *i.e.*, participation in the atonement made by His death.

(2.) The effect of this eating is a right to be fellow-heirs with His body glorified, inasmuch as a participation in His death involves a share in His resurrection. There results also a gracious vital presence and indwelling of God the Son, involving that also of the Father and of the Holy Ghost, bringing with it all spiritual graces.

As to the opinion of the Fathers on John vi., they did not interpret it of, but applied it to the Eucharist. From a belief that John vi. must be interpreted of the Eucharist arose the practice of giving the Sacrament to infants. This practice originated with Pope Innocent I. On the whole, the ancients, with some variation, agreed that "Christ Himself is properly and primarily our Bread of Life, considered as the Word made flesh, as God incarnate and dying for us;" and that, whatever else might, in a secondary sense, be called heavenly bread (whether Sacraments, or doctrines, or any holy service), it was considered

but as an antepast to the other, or, as the same thing in the main, under a different form of expression.

*Modern Opinions.*—The Lutherans and Calvinists do not interpret John vi. of the Eucharist. So also Archbishop Cranmer, who yet at the same time applies it to that Sacrament. The sum of his teaching is as follows:—

(1.) John vi. is not to be interpreted of oral manducation in the Sacrament, not of spiritual manducation at large, in that or any other Sacrament, or out of the Sacraments.

(2.) Spiritual manducation, in that chapter, means the feeding upon Christ's death and passion, as the price of our redemption and salvation.

(3.) In so feeding we have a spiritual or mystical union with His human nature, and by that with His Godhead, to which His humanity is joined in an unity of Person.

(4.) Such spiritual manducation is a privilege belonging to the Eucharist, and therefore John vi. is not foreign to the Eucharist, but has such relation to it as the inward thing signified bears to the outward signs.

Peter Martyr speaks in the same strain, and considers that the teaching in John vi. is by way of preparation to the institution of the Eucharist.

*Vide* also Archbishop Sharp's sermon, as quoted in Waterland, p. 128.

## CHAPTER VII.

*SACRAMENTAL OR SYMBOLICAL FEEDING  
IN THE EUCHARIST.*

SPIRITUAL manducation has been considered by itself. It will now be set forth clothed as it were with signs or symbols. Under the Old Testament, besides the ordinary sacrifices, the manna and the waters of the rock were signs and symbols of spiritual manducation, according to St. Paul's doctrine, where he teaches that the ancient Israelites "did all eat the same spiritual meat, and did all drink the same spiritual drink," which Christians do (1 Cor. x. 3, 4). They fed upon the same Christ that we do, only by symbols, and in a fainter light. St. Bernard compares the symbols with instruments of investiture (with lands, honours, dignities), which are significant and emblematical of what they belong to, and are at the same time means

of conveyance; *e.g.*, a book, ring, crosier, and the like point to the honours meant by them. So, also, a deed of conveyance is not a real estate, but it conveys one and is in effect the estate itself. Must we expect the very wax and parchments to become *terra firma*? Is there not a mean between supposing the wax and parchments to be actually land and houses on the one hand, and on the other, refusing to accept these papers on the ground that we do not see the land in them, but only wax and parchment.

We will now consider the meaning of the words, "This is my body," "This is my blood."

(1.) They cannot mean that the bread and wine are literally the body broken on the Cross, and the blood spilled nineteen centuries ago. Nor can they mean that the elements are our Lord's glorified body, which is in heaven.

(2.) They must be understood not literally, but figuratively.

(3.) We must not, however, go too far from the letter, so as to dilute the meaning too much or explain away the true significance altogether. It is not sufficient to suggest a bare commemoration. The words of Christ are full of awe and

mystery in this emphatic assertion, "This is," not "This merely represents," "my body and my blood."

(4.) Some take the words to mean, this bread and this wine are my body and blood in power and effect, or in virtue and energy. This is pretty fair, except that it gives the idea of virtue infused or inherent in the elements, and that it leaves it an open question whether the body and blood are natural or sacramental, or both. It is also too far from the letter.

(5.) It is better to say that the bread and wine are the natural body and blood, in just construction put upon them by the Lawgiver Himself, who has so appointed, and who is able to make it good.

Again, in proof of the above view, the following particulars will be of service.

(1.) *Scripture abounds in such phraseology.*—The instances in which our Lord is called a door, vine, star, rock, &c., and other cases in which the reapers are the angels, are not strong enough for examples. We need cases where some real thing is in effect allowed to be another thing, *e.g.*, Moses was a God to Pharaoh,

not literally, but in effect. Faith was not literally counted to Abram for righteousness ; but it was accepted as such by God. John the Baptist was Elias in the same sense. Man and wife too are one flesh. The Church is the Lord's body, &c. &c.

(2.) *a.* The sacrifices under the Old Testament are in accordance with the view, *e.g.*, the blood, in sacrificial language, was the life of an animal. The shedding of the blood was giving life for life. The fumes of some sacrifices were called sweet odours when ascending to God with a repentant soul. The altar was God's table, and what was burnt on it was God's portion of meat. The laying hands upon the head of the victim was a transferring the legal offences upon it. The priests who ate the sin-offerings of the people ate up their guilt. The eating of peace-offerings was eating peace. All these instances are of course to be understood figuratively, though really and truly ; and yet not literally.

*b.* We learn the same from the Jewish Sacraments, *i.e.*, Circumcision and the Passover. St. Paul speaks of the manna and the waters of



old as being spiritual food. He speaks still more strongly of the rock from whence the waters flowed, for he says, "That rock was Christ." The waters which it yielded typified the blood and water which were to flow from our Lord's side, and were to the faithful as much a pledge of the benefits of Christ's death, as the wine in the Lord's Supper is now to the worthy communicant. Circumcision of the flesh was symbolical of the true circumcision of the heart. The Passover, too, which was only feasting on a lamb, was called the Lord's Passover, inasmuch as it on the one hand represented the angel passing over the houses of Israel, and on the other hand, God's passing over the sins of mankind, for the sake of Christ the true Paschal Lamb.

(3.) The view is in accordance with Christian Baptism, *e.g.*, St. Paul does not say simply that we ought to be buried with Christ in Baptism, or that we signify His burial; but he says, "We are buried," and "Our old man is crucified." The ceremony of Baptism, too, conveys—

1. Actual remission of sins.
2. Present sanctification of the Spirit.

3. Actual communion with Christ's body, with Christ our Head.

4. A certain title, for the time being, to resurrection and salvation.

5. A putting on of Christ.

This last article (No. 5) is the more noteworthy, inasmuch as it corresponds with the feeding on Christ in the Eucharist. It is, however, a stronger figure and more affecting emblem. Baptism represents our being clothed with, and the Eucharist our being fed with Christ. Baptism is for babes, the Lord's Supper for grown men. Baptism is the initiatory rite, the Eucharist carries on and finishes it. Hence it is that the Lord's Supper has been called τὸ τέλειον, the Perfecting Service, the Sacrament of Sacraments, and even "the Sacrament." Again, while Baptism is connected with the burial and rising of our Lord, *i.e.*, His acts and offices, the Holy Communion is connected with His very Person, and is in this especial sense more awful and mysterious than the former rite. The "being buried," the "rising again," in Baptism do not take place literally, but interpretatively, and in certain effect. So in the Eucharist the elements are not literally what

they are called, but they are interpretatively and in effect the same thing with what they stand for.

(4.) Further teaching on the Eucharist is in accordance with the same view. The Lord's Supper is the communion of the body and blood of Christ. There is communication from God, and a participation by us of Christ's crucified body directly, and of the body glorified by consequence. This grant and this acceptance of our Lord's body are symbolical. The eating and drinking of condemnation on the part of the unworthy recipient (1 Cor. xi. 27-29) may be understood on the above principle. For the guilty person profanes not only the symbols, but, by consequence, also the Lord's body and blood.

(5.) The same view is supported by the testimony of all the Christian Churches for six centuries or more, and was only obscured when ages of ignorance and corruption followed. It was, moreover, not quite lost, but thrown into the shade by the prevalence of the doctrine of Transubstantiation.

For the detailed opinions of ancient and modern thinkers on the subject, *vide* Waterland, pp. 141-172.

Among the various religious sects there are, of course, various opinions with regard to Sacramental feeding in Holy Communion. Their ideas on the subject are coloured by the distinctive peculiarities which held sway in their respective religious systems. Thus we find some inclining to one extreme, some to the other, while our own Church adopts the happy mean of truth. The following summary gives the doctrine already enunciated in this chapter in an orderly and concise manner, and defends it against every possible objection emanating from the beliefs of other sects.

(1.) To the Romish Church, which pleads for the very (*i.e.*, actual) literal body and blood of Christ in the Lord's Supper, the answer is, that we do receive the very body and blood in it, or through it as really as a person receives an estate by deed of conveyance. Must the very wax and parchments become *terra firma*? Must the very bread and wine become the literal body and blood of Christ? Must we believe that although the outward appearance of the elements remains the same after as before consecration, yet that

the inward imperceptible substance is entirely changed ?

(2.) To the Lutherans, who held the doctrine of Consubstantiation, which means that the visible elements are mingled with, or united to the invisible body, on the analogy of a heated iron being a mixture of fire and iron, the answer is, that we believe in a symbolical delivery or conveyance of one by the other.

(3.) To the Calvinists of the ancient stamp, who said that we eat Christ's glorified body in the Eucharist, the answer is that we do not eat it, but really receive it notwithstanding. We deny any diffusion of Christ's flesh ; yet we have the presence and power of the Godhead with us, and we are "members of His body, of His flesh, and of His bones" (Eph. v. 30).

(4.) To the Zuinglian Sacramentarians, old Anabaptists, Socinians, and Remonstrants, who will not admit of any medium between a local corporal presence and no presence at all, the answer is that there is a medium, and a very just one. For although there is no corporal presence, there is a spiritual one.

(5.) To those who deny that the natural

body of Christ is received at all, but think that the elements impregnated with the Spirit are the only body received, the answer is, that the union of the Spirit with the elements is a gross and groundless idea, and could not make the elements become our Lord's body at all.

The sum of Archbishop Cranmer's teaching on this subject is, that the first Catholic Christian faith is clear and plain, and that it teaches that our Saviour Christ, though He be in heaven, in equality with the Father, yet is our life, strength, food, and sustenance.

## CHAPTER VIII.

1 COR. X. 16, &c.,  
*EXPLAINED AND VINDICATED FROM  
MISCONSTRUCTIONS.*

THE following is a translation of 1 Cor. x. 16 to 21 inclusive, adhering as closely as possible to the original Greek :—

Ver. 16. The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?

Ver. 17. For since the bread is one, we, being many, are one body; for we are all partakers of that one bread.

Ver. 18. Behold Israel after the flesh; are not they who eat of the sacrifices communicants of the altar?

Ver. 19. What say I then?—that the idol is anything, or that what is offered in sacrifice to idols is anything?

Ver. 20. But I say that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God ; and I would not have you become communicants of devils.

Ver. 21. You cannot drink the cup of the Lord and the cup of devils ; you cannot be partakers of the Lord's Table and of the table of devils.

In order to understand the above verses we must bear in mind that the Corinthian Christians were surrounded by Pagan idolaters, and were in great danger of being insidiously drawn in to eat of their meats which had been offered up to their idols. Now the Corinthian converts seem not to have been aware of their danger, which St. Paul kindly but firmly points out to them. They thought that so long as they did not mean to be idolaters there was no harm in eating these meats. The Apostle thinks and argues otherwise. He holds that as the eating of the elements in the Eucharist involves, interpretatively, a partaking of Christ's body and blood, so the eating (knowingly) of meats offered to idols involves a partaking of devils.

The question, then, which we have to con-



sider is, What is meant by that partaking or that communion of Christ's body and blood?

(1.) That we literally receive into our mouths, under the form of bread and wine, Christ's natural flesh and blood is absurd and impossible. It is, moreover, a late and forced interpretation, not heard of for 800 years or more. Add to this, that the elements after consecration are still expressly called bread and wine in this very place.

(2.) It would be equally absurd to suppose that we receive into our mouths, literally, the natural flesh and blood along with the symbols. The text, moreover, does not speak of two bodies or two bloods being present. The symbolical body is there, the rest is only present in a figure. Even if we could properly eat, literally, the natural flesh and blood, it would do us no good, for the "flesh profiteth nothing."

(3.) That the communicants here eat Christ's glorified body by faith or with the mind is also false, because that which is corporeal cannot literally and properly be the food of the soul.

(4.) Some think that communion here signifies no more than a joint partaking of the outward signs, symbols, or memorials of Christ's

body and blood. This view is too low, lame, and jejune, and it is indeed mere tautology.

(5.) Others, seeing that there must be a sign or thing signified, *i.e.*, a corporal and spiritual manducation, and yet unwilling to admit of any present benefits in the Eucharist, have hit upon the following compromise. They hold that the Sacramental feeding shall signify spiritual feeding, yea, and spiritual communion with Christ, before, and in, and after the Sacrament; but that this spiritual feeding shall mean only the reception of Christ's doctrine and promises. This is, in fact, the Socinian scheme, which denies that any grace is received at all. Sometimes, in order to soften the matter, they explain their statement so as to amount only to a good resolution, a promise for the time to come, or a protestation that they look upon a good life as the proper food of their souls. This is indeed more modest, but is far more removed from the text of St. Paul than the former view; for, according to this view, the reception of the Sacrament is neither eating anything spiritual nor a declaration of eating it. It is but a declaration of their own judgment concerning it.

(6.) Others are content to hold that the Eucharist imports our holding communion or fellowship with Christ our Head. This is too low a view, for St. Paul speaks expressly and emphatically of "communion of," not "communion with," Christ.

(7.) The real interpretation is this. The Eucharist in its primary intention, and in its certain effect to all worthy communicants, is a communion of Christ's body broken and blood shed, that is to say, a present partaking of, or having part in our Lord's Passion, and the reconciliation therein made, and the blessed fruits of it.

Let us return to positive proofs, viz., that such blessings are annexed to a due reception of the Holy Communion, as is indeed stated by St. Paul. The Socinians themselves allow that spiritual manducation carries along with it a present remission of sins and a present right to eternal life. They allow, moreover, that in this Sacrament (though they will not say, by this Sacrament) there is, or may be, spiritual manducation. Smalcius admits the same, though with reluctance. He tries to make out that we are so far from

feeding spiritually on Christ in the Eucharist, that if we have not done it beforehand, we are not worthy to come at all. Why, however, may we not do both, and especially when we partake of the Lord's Supper?

Others hold that there is no more special benefit conferred in the Eucharist than is conferred on all good persons, at all times, and in all good offices and common duties. This is contrary to the teaching of St. Paul. Duties, as such, are the conditional causes of spiritual blessings. The Sacraments are properly the instrumental conveyances. Neither repentance, nor faith, nor even sacraments, considered merely as duties, or as acts of ours, are properly channels of grace, being, as was said, conditions only; but sacraments considered as applications of God to men are properly channels of spiritual benefits. Preaching of the Word is most like to sacraments, viewed in their instrumental capacity, for the Word of God also conveys His graces; but such preparation of men, by exhortation and instruction, for the covenant, is not the same thing as covenanting.

The following is a catalogue of the spiritual

privileges omitted by St. Paul, but supplied by Christ in His discourse given in John vi. :—

(1.) A title to a happy resurrection : for Christ will “raise up at the last day” those who feed on Him spiritually (*vide* John vi. 54).

(2.) A title to eternal life : in accordance with John vi. 51, 54, 58 : “Whoso eateth my flesh and drinketh my blood hath eternal life.”

(3.) A mystical union with Christ in His whole Person, or, more particularly, a presential union with Him in His Divine nature. *Vide* John vi. 56, 57 : “He that eateth my flesh, &c., dwelleth in me and I in him.”

(4.) In the above are involved, although our Lord does not distinctly name them, remission of sins and sanctification of the Holy Spirit. The following are some objections, with their answers :—

*Obj.* I. That of Dr. Whitby. The spiritual effects are not shared, but each partaker receives the whole.

*Ans.* This is not to the point, for we do not say that Christ’s body is parcelled out.

*Obj.* II. Also that of Dr. Whitby. (1.) Par-

taking of the altar only means communion with God, or owning Him as that God from whom they had received mercies.

(2.) Partaking of devils excludes any spiritual influence from devils. Bishop Burnet's words on the Twenty-eighth Article, p. 428, will suffice to answer these objections. He says that those who joined in the acts of idolatry partook in consequence of all that influence which devils might have over these sacrifices, that all who observed the Mosaic law thereby became partners in the expiations of the altar, and that in like manner all Christians who worthily partake of the Lord's Supper do, in consequence, share in that which it represents, viz., the death of Christ and the expiation and other benefits which follow it.

For the Bishop's remarks in full *vide* Waterland, pp. 195, 196.

*Obj.* III. Men cannot receive benefits from devils, and therefore the analogy will not hold.

*Ans.* (1.) St. Paul does not particularly mention benefits, though he supposes them; but he draws both parts of his parallel in general terms and terms corresponding, viz., communion of Christ's body and blood on the one side, and

communion of devils on the other side. There are influences from devils as well as from God ; but it stands to reason that these influences from devils must be evil ones, inasmuch as Christ is opposed to Satan.

(2.) St. Paul supposes benefits, and great ones, from the Lord's Table ; otherwise his dissuasion against the table of devils would be poor and pointless.

*Obj.* IV. The Pagans simply thought that their gods or demons came and feasted with them, and thus made alliance with them, or associated with them. There was no idea of *influences*, communications, &c.

*Ans.* What concerns us is not what the Pagans thought, but how St. Paul interpreted their feasts. The Pagans, *e.g.*, thought their gods to be good ; St. Paul calls them devils. St. Paul, too, speaks of partaking, along with idolaters, of devils ; not partaking with devils at the feasts.

*Obj.* V. The word *δαιμόνιον* in this chapter does not mean devil, but either (*a*) a good demon or (*b*) a nonentity, simply the creation of fancy. The grounds for this supposition are (1) that the Pagans could not intend to sacrifice to devils, and

(2) that St. Paul says expressly that an idol is nothing.

*Ans.* (1.) Δαιμόνιον in the New Testament generally stands for an evil spirit. (2.) "Devils" is the proper translation, for it accords with Deut. xxxii. 17, which St. Paul was thinking about. (3.) The Apostle speaks not of what the heathen intended, but of the necessary tendency of their idolatry. (4.) Although the idols mean nothing, yet the evil spirits who suggested the idolatrous practices resided in these images. (5.) St. Paul's reasoning would have no weight if we interpret the word in question of good demons, or of mere nonentities, for he does allow that an idol is something when viewed from the evil effects which arise from its use and worship.

*Obj.* VI. Another person, holding the doctrine of Consubstantiation, takes it for granted that bad and good alike receive our Lord's body and blood, and therefore he says that the Communion here spoken of cannot involve *benefits*, for the unworthy cannot receive benefits. He says, moreover, that St. Paul does not make a distinction between worthy and unworthy recipients.



*Ans.* (1.) The making of the distinction was not needed ; a man's common sense could understand that it was to be supplied. (2.) It is common in Holy Scripture to omit distinctions which ought to occur to the mind at once. The blessings of Baptism are spoken of in this way. The Apostle does once say, "Except ye be reprobates;" but invidious distinctions need not always be asserted. Indeed, they are calculated to do more harm than good if they are unwisely resorted to. There is yet another objection, viz., that of Mosheim. He asks why St. Paul should make such express mention of the Communion both of the body and of the blood if he meant no more than the fruits of Christ's death. The answer is, that St. Paul's mention of body and blood is right, because it shows that our Lord is looked on in the Eucharist in accordance with the state He was in at the Crucifixion, for then only were His body and blood separate.

## CHAPTER IX.

REMISSION OF SINS CONFERRED IN THE  
EUCCHARIST.

A. (1.) GOD alone properly confers remission of sins—*vide* Mark ii. 7, “Who can forgive sins but God only;” and Rom. viii. 33, “It is God that justifieth.” Justification is the same as remission of sins. God alone justifies us, *i.e.* acquits us, whether by His ministers as instruments, or not.

(2.) God often gives remission of sins in this present life. The forgiveness may be, however, either temporary or final. The temporary remission is certain and real; but it may be revoked by God on account of future sins. If, however, all future sin is repented of, the forgiveness holds good to the end of time—*vide* Mark ii. 5-9, “Son, thy sins are forgiven thee;”

and John xx. 23, "Whose soever sins ye remit they are remitted."

(3.) God grants forgiveness of sins, particularly in Baptism. The Baptism of John carried with it forgiveness: *a fortiori*, does the Baptism of Jesus? *Vide* John iii. 5, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." *Cf.* also the striking words of Ananias to Saul in Acts xxii. 16, "Arise and be baptized, and wash away thy sins." St. Paul also teaches the same doctrine, where he speaks of the putting off the body of sins by the circumcision of Christ; by Christian circumcision, *i.e.*, by Baptism. *Cf.* Titus iii. 5, "Saved by the laver of regeneration;" and 1 Peter iii. 21, "Saved by Baptism."

(4.) God confers remission of sins by or in the Sacrament of the Lord's Supper. The analogy between Baptism and the Eucharist is one proof of this. Indeed, the idea of granting forgiveness time after time in one Sacrament seems to follow naturally after the granting it once, in a previous Sacrament. Probably St. Austin's doctrine was, that Baptism was pre-eminently the Sacrament of remission and justification,

while the Eucharist was pre-eminently the Sacrament of spiritual growth and sanctification. However this may be, there is no doubt that forgiveness of sins is conferred in the Eucharist.

B. *Proofs from Scripture.*

(1.) *Vide* 1 Cor. x. 16. If we are therein partakers of Christ's death, with the fruits thereof, and if atonement, followed by remission, is one of these fruits, it follows that forgiveness of sins is granted, or if we like to say so, renewed in the Eucharist. Indeed, to deny this is to make the Eucharist a memorial of, rather than a participation of, the reconciliation.

(2.) *Vide* Matt. xxvi. 27, 28. Here we have a proof that in the Lord's Supper we drink remission of sins. The Socinians object here that it is said that "the blood is spilled for remission," but not that "the Eucharist is ordained for remission." I would answer that the blood which was once literally given for remission upon the Cross is now every day given in the Eucharist, with all its fruits, symbolically and mystically. Hence remission of sins is given. This is also plain from the analogy between the Passover and the Lord's Supper. If in the former there

was remission, so in the latter there would be. Besides, there is certainly spiritual manducation in the Eucharist, and the Socinians themselves allow that forgiveness of sins is included in spiritual manducation.

*C. Proofs from Ancient Writers.*

The elder Fathers, of the two first centuries, do not expressly mention *remission* in the Eucharist, though they do so clearly in Baptism. They seemed to think that remission was once for all in Baptism, but that the Eucharist tended higher. This idea would perhaps be fostered by the custom of administering Baptism, in the case of adults, just before the Lord's Supper. They all regarded the Eucharist as being propitiatory by reason of the grand sacrifice therein commemorated.

For opinions of the Fathers in detail *vide* Waterland, pp. 221-225 inclusive.

To the testimony of ancient writers may be added the matter of the ancient liturgies and the judgment of the first Reformers abroad.

*D. Judgment of the Reformers, and of the Church of England.*

a. This may be seen from the language of our

Communion Office. We pray that "our sinful bodies may be made clean by His body, and our souls washed through His most precious blood." The ideas conveyed in this prayer are as follows, viz., that—

(1.) Our bodies are the temple of the Holy Ghost.

(2.) Sin defiles them.

(3.) The sacrifice of Christ, removing guilt (the other necessary circumstances being understood), makes them clean.

(4.) There is an application of that sacrifice in the Eucharist.

(5.) Such an application ought to be prayed for.

In the thanksgiving we pray "that we and Thy whole Church may obtain remission of our sins," beseeching His Divine Majesty not to "weigh our merits," but to "pardon our offences." It is as necessary to continually beseech pardon as to pray without ceasing.

*b.* It may also be seen from our Homilies—*vide* Homily IX. of Common Prayer and Sacraments, where remission is stated as being conferred in the Eucharist, and where it is stated that unless

this were so, it could not be properly called a Sacrament. So in the same Homily Absolution and Orders are rejected as not being Sacraments, forasmuch as they have no such promise of remission attached to the visible sign. *Vide* also Homily on worthy receiving in the Lord's Supper, part i. p. 378, where it is stated that the remission of sins is established.

E. *Objections removed.*

*Obj.* I. "That it is not, like Baptism, a rite appointed for the remission of sins, but is a commemoration only of the all-sufficient sacrifice."

*Ans.* (1.) Even if this Sacrament is not meant for remission, it is intended for sanctification quite as much as for commemoration.

(2.) It does not follow, because it is inferior to Baptism in point of remission, that therefore it does not give remission at all.

(3.) The Eucharist is an application of the all-sufficient sacrifice to every worthy recipient, not merely a commemoration.

*Obj.* II. The idea of remission being conferred in the Eucharist continually is a dangerous one; for it would encourage us to continue in sin that grace may abound.

*Ans.* (1.) We might as well attribute the same bad effect to forgiveness upon repentance, as to forgiveness in and by the Holy Communion ; for it is not supposed the forgiveness is granted in the Eucharist without repentance.

That forgiveness is granted as often as a man repents is proved by our Lord's teaching in the New Testament, and by that of His Apostles. If there were a limit to forgiveness, no man would know when he had passed that limit, and fearing he had passed it, he might be in a continual state bordering on despair. There is, however, a difference between remission in Baptism and in the Lord's Supper, and this difference lies in the extent, the certainty, and the perfection of it. Baptism was thought to be a full and clean remission of all sins, blotted out by God, and no longer taken account of by the Church. Sins after Baptism, whether heinous, such as idolatry, murder, adultery, or less heinous ones often repeated, were judged too great to be pardoned in the Eucharist, and the guilty person was denied the privilege of attending the Lord's Supper.



They would not promise forgiveness, though they could not deny God's mercy. After all, it comes to this: the power of both Sacraments (for remission) is equal, only the offences after Baptism are worse than those before it. The Eucharist was regarded as a provision against two evils, viz:—

(1.) The resting content with a lame, partial, or insincere repentance.

(2.) The putting off repentance from day to day.

*Obj.* III. on the part of Socinus and his followers. Socinus and Smalcus say that the doctrine of forgiveness in the Eucharist is idolatrous. The Racovian Catechism (first Latin Edition, A.D. 1609) said that a man ought to make sure of his pardon in heaven before he receives the Holy Communion, and that therefore he could not receive any further pardon in the Eucharist. The edition of 1659 states that our Lord's account of the Sacrament implies that there is no remission in it, only commemoration. Their object chiefly was, no doubt, to exclude all three Persons of the Trinity, and to reduce the Sacrament to a mere performance of man. Ruarus, one of their

party, who was offended with them for granting even so much, charges them with inconsistency in denying remission in the Eucharist. Every pious observance contributes towards remission, he says, and they had previously denied any benefit at all that way.

Again, some of the Socinians depreciate the Eucharist because it requires so little preparation, and because it is so slight a service. How then, they say, can we expect remission from it? These persons beg the question. For the Sacrament is not a slight performance, neither does it require a small amount of preparation.

*Obj.* IV. on the part of the Romanists. The Romanists, seeing their craft of indulgences, masses, &c., would be in danger if they allowed pardon in general in the Eucharist, have decided to teach that venial sins alone can be forgiven in the Eucharist ; mortal sins must be forgiven in another way.

To sum up, the true answer is, that the grace of remission, or justification, is progressive, and may be always improving, and that whatever pardon we may have previously, it is a great

advantage to have it solemnly renewed and sealed in the Lord's Supper, by the application of the merits of the atonement, which is efficacious, on our partaking worthily of the Sacrament.

## CHAPTER X.

*THE SANCTIFYING GRACE OF THE HOLY SPIRIT CONFERRED IN THE EUCHARIST.*

THE Greek *χάρις*, the Latin *gratia*, the English grace, is a word of some latitude. It means (1) grace in general, *i.e.*, favour, mercy, indulgence, bounty ; (2) in particular, a gift, and more especially a spiritual gift ; (3) still more, the gift of sanctification, or of such aids as enable a man "both to will and to do what God has commanded."

The use of the word in the New Testament is varied, having sometimes a wide, sometimes a shorter, sense ; *e.g.*, *vide* Romans xvi. 20-24, "The grace of our Lord Jesus Christ," &c., &c.,—here we have the larger sense. *Cf.* Acts iv. 33, "Great grace was upon them all,"—here we have the limited sense. In the New Testament it matters very little whether we take grace in its

wide or stricter sense. This grace is conferred in the Eucharist.

(1.) *Vide* 1 Cor. x. 16, &c., where it is evident that the Spirit of God dwells in those who partake of Christ.

(2.) *Vide* John vi., where it is also evident that those who partake of the privileges following from feeding upon Christ must also have the Spirit of Christ, and therefore the sanctification of that Spirit.

(3.) A further proof is seen from the analogy between Baptism and the Lord's Supper—*vide* John iii. 5, where sanctification of the Spirit is conferred in Baptism. If in Baptism, then, where Christ is put on, there is given the Holy Spirit, *a fortiori* does this take place in the Lord's Supper, where there is an eating and drinking of Christ.

(4.) *Vide* 1 Cor. xii. 13, "By one Spirit are we all baptized into one body, and have been all made to drink into one Spirit." Here we may gather that we Christians are made in Baptism one mystical body of Christ, and have been all made to drink of the Sacramental cup in the Eucharist; whereby the same Spirit hath again

united us, yet more perfectly, to Christ our Head, in the same mystical body.

*Obj.* I. Socinus says that partaking of the Eucharist is never once represented in the New Testament by “the drinking.” It is represented sometimes, however, by the nobler part, *i.e.*, “the eating.”

*Ans.* Why should “eating” be nobler than “drinking,” especially when the blood of Christ is so distinctly spoken of in the New Testament as precious?

*Obj.* II. Socinus and Volkelius urge, further, that the Apostle would have said *ποτιζόμεθα* (time present), and not *ἐποτίσθημεν* (time past), if he had been speaking of the Eucharist, for the Lord’s Supper is a continuous rite.

*Ans.* We might insist on the known latitude of the aorists, indefinite as they are with regard to time, or upon enallage of tenses, so frequent in Scripture. Granting, however, that St. Paul is speaking of time past, even then there is no valid reason against interpreting the text of the Eucharist. St. Paul here speaks of the union of Christians as then existing, and therefore made before he spoke of it; made by Baptism and the

Lord's Supper, regarded as previous to that union, and therefore past. His argument had nothing to do with future Communion.

*Obj.* III. The same writer also says that St. Paul refers only to the extraordinary gifts of the Spirit, and therefore that he could not mean Baptism or the Lord's Supper, which were common to all Christians, and not to the gifted only.

*Ans.* (1.) They all owned Jesus Christ as their Lord, which none could do "but by the Holy Ghost;" and so far they were on a level with respect to the grace of the Holy Spirit.

(2.) The extraordinary gifts were intended for the whole body. They were given to every one of the gifted, to profit others withal.

(3.) Great though the extraordinary gifts were, the gifts of faith, hope, and charity by the same Spirit were even far greater.

The sum is this. If the drinking of the cup in the Lord's Supper is drinking into one Spirit, the Spirit of God, then the Eucharist, duly administered and received, is a medium by which we ordinarily partake of the same Spirit, and therefore of the sanctifying graces and gifts of

that Spirit. Hence it follows that he who is joined to Christ is one Spirit with Him.

For opinions of Fathers, &c., in detail, *vide* Waterland, pp. 248-275 inclusive, where we gather that their idea was strongly in favour of the grace of the Spirit being conferred in Holy Communion. With regard to the descent of the Holy Spirit, the clearest proof is from the Baptismal Service. In our Communion Service the invocation is more obscure: "Grant that we, receiving these Thy creatures of bread and wine, may be partakers of His most precious body and blood." We are to understand that the invocation in Baptism implies a moral change of the water as to use and office, but not a physical change of substance.

In fine, we may say that the Christian world has all along believed that the Spirit of God is invisibly present, and operates in both Sacraments effectually; as well to confer a relative holiness on the outward symbols, as also to convey the grace of sanctification to the faithful recipients. On these grounds the Socinians stand condemned.

There are some who say that our Sacraments



are charms or spells. They add, moreover, that St. Austin's definition of a Sacrament, *i.e.*, "an outward visible sign of an inward spiritual grace," is the definition of a charm, but not of a Gospel Sacrament. The answer is, that we might as well urge the same foolish argument against Naaman's being cured of leprosy by the Jordan, against Hezekiah being cured of his boils by a lump of figs, or against the healing of the blind man by Jesus Christ through the medium of clay and spittle. Those who deride God's contrivances as spells forget the majesty and reverence due to Him.

## CHAPTER XI.

*THE EUCHARIST CONSIDERED AS A  
FEDERAL OR COVENANTING RITE.*

THE Holy Communion may be looked upon as a means whereby we may renew and confirm the covenant between God and ourselves made in our Baptism.

*Covenants in general between God and man.*  
—The love and condescension of God is so great in His dealings with men, that He considers what is best for them, and what will most help their infirmities. He does not, however, by so doing, give up His right over men ; nor, indeed, has man any right at all to refuse the covenant. The making of a covenant or compact is, for various reasons, more attractive to man than naked precepts would be. It must also be borne in mind, that in covenants between God and

man there is not a joint concurrence, such as exists in human ones. God is the prime mover, *e.g.*, *vide* Matt. x. 14, 15 ; xxii. 7 ; Luke xiv. 21-24. "We love God, because He first loved us." "Herein is love, not that we loved God, but that He loved us." *Cf.* John xv. 16, where Christ says to His disciples, "Ye have not (first) chosen me, but I have (first) chosen you." We must also bear in mind that in covenants between God and man the benefit is all on one side, viz., on the side of man ; because God is perfect, and can receive no benefit from man. There accrues, however, to God external honour and glory. The covenant, too, is none the less a covenant because of the infinite disparity between God and man. It is still perfect as a covenant, because God offers advantages, and man agrees to pay adoration and service in return.

*Ancient methods under the Old Testament.*—God has often made covenants with man. There was, *e.g.*, the so-called first covenant with Adam in Paradise ; and the second or new covenant immediately after, called also the Covenant of

Grace, made with fallen man, through Jesus Christ. *Cf.* the covenants with Noah, Abram, Isaac, Jacob, Moses, Aaron, and Phinehas. There was also the legal covenant of Sinai, made between God and Israel by Moses. The same external covenant, figuring the internal or spiritual one, was frequently renewed with the Hebrews, as in the time of Joshua at Sichem, and in the reigns of Asa, Ahab, Joash, Hezekiah, and Josiah. In fact, the old covenant needed constant renewal, inasmuch as, although God remains the same, new generations of men were coming up.

*The Covenanting nature of the Jewish Sacraments.*

I. *Circumcision*—*vide* Gen. xvii. 9-14, *e.g.*, “This is my covenant;” “It shall be a token of the covenant;” “My covenant shall be in your flesh for an everlasting covenant;” and “The uncircumcised shall be cut off, as having broken my covenant.”

In order to understand the matter more clearly, we may look upon the sign and the thing signified, or both together, as one transaction. If the name

be applied to the bare sign, then circumcision is not a stipulation, but the token of it. If it be applied to the thing signified, it means the terms of agreement. If it be applied to the whole transaction, then it is the contract entered into. Circumcision carried with it (*a*) an obligation on man's part, as is seen from Gal. v. 3—"Debtor to the whole law," and (*b*) a promise on God's part, as is seen from its being called "a seal of the righteousness of faith" (Rom. iv. 11). Cf. Rom. ii. 29, "Circumcision of the heart."

II. *The Passover*, too, was a federal rite, as may be gathered from the following circumstances:—

(1.) It was a proper sacrifice.

(2.) Its nature was typical and mysterious, pointing to Christ and His sufferings, and the consequent fruits thereof.

(3.) The other Jewish sacraments extraordinary, *e.g.*, the *manna* and the *rock*, gave the advantages of spiritual food in and communion with Christ, and so were federal rites.

(4.) Certain texts prove that the Passover was a token of the "law of the Lord" (Exod. xiii. 9-16). Cf. 2 Sam. vii. 24.

III. *Christian Sacraments.*

(1.) *Baptism is a federal rite*—*vide* 1 Peter iii. 21, “The like figure whereunto Baptism doth now save us; not the putting away the filth of the flesh, but the stipulation (ἐπιεζώτημα) of a good conscience to Godward, by the resurrection of Christ.” Here we see that Baptism is a federal rite. The ancients taught the same doctrine, and held that Baptism took the place of circumcision, being called the Christian circumcision, “made without hands” (Col. ii. 11–12); or, according to Justin Martyr, the spiritual circumcision, as a figure and instrument of it.

(2.) *The Lord's Supper is a federal rite.*

(a.) It imports and implies a real and vital communion between God and every worthy receiver, *i.e.*, a reciprocal intercourse of blessings on the one hand and homage on the other.

(b.) Note the custom of drinking blood or wine in covenants, as seen from the customs of various nations. Take this fact in connection with our Lord's words, “Drink ye all of this, for this is the new covenant.”

(c.) Mark the words of the Institution, *i.e.*,

"This cup is my blood of the new covenant," and, "This is the new covenant in my blood." The Greek word *διαθήκη* is here more properly rendered "*covenant*" than "*testament*," according to the constant sense of it in the Septuagint and the New Testament, with the exception of Heb. ix. 16, 17. Our Lord's expressions here are plainly federal ones, as also were the like expressions used in the Old Testament; and it is highly probable that our Lord, in using them, accommodated Himself to the custom of the Jews. Socinus here pretends that our Lord's words implied only a memorial of the covenant; but if the Lord's Supper is a communion as well as a memorial, as was shown to be the case, then the Sacrament must of necessity be not only a memorial of, but also a communion of, the covenant.

(*d.*) Observe also the analogy between the Lord's Supper and the sacrifices of the Jews and Gentiles, which latter St. Paul illustrates and proves to be federal rites. So also Archbishop Potter.

One writer argues that the death of Christ was the federal rite, and the Lord's Supper the memo-

rial of it. The death of Christ, however, ought hardly to be called a federal rite, but rather the price of our redemption, upon which the covenant was founded.

*Dr. Cudworth's Notion.*—The Eucharist is a feast upon a sacrifice, bearing some analogy to the Jewish sacrificial feasts, which figured this true spiritual feeding. He also argues the federal nature of this feast with regard to the evangelical covenant, from the federal nature of the Jewish feasts with regard to the legal covenant.

Objections to the above idea :—

(1.) It is absurd that Christians should feed upon a sacrifice which is not offered.

*Ans.* Christ's body and blood were offered.

(2.) The idea is similar to the Calvinistic one, viz., the eating of Christ's natural body.

*Ans.* The eating here means receiving the natural body into closer mystical union.

(3.) The idea supposes that Christ feasted on the sacrifice before it was offered. Such an argument is captious, since there was no more difference between the original and the later Eucharist, than the necessary difference of cir-



cumstances required. The same may be said, too, of the first and the succeeding Passovers.

(4.) It is wrong to say that the Eucharist is a feast on a sacrifice, unless we allow either that the bare elements are a sacrifice, or that they become the real body by transubstantiation. The answer is, that the sacrificial feast here is a mental and spiritual one, not one of the mouth.

(5.) Christ's crucified body exists not now, and therefore we cannot feast upon it. The answer is, that the *fruits* remain, which we partake of.

In fact, the objections against Dr. Cudworth's idea are rather ingenious than solid. If the Eucharist is really a sacrificial feast, it follows that it is also a federal one, with the force of a bargain between God and man. It might be objected that verbal professions are as much a renewal of a covenant as the Sacrament is. They, however, are not the federal forms prescribed. They do not express any mutual contract. They are not the new covenant in Christ's blood. A further objection might be raised, viz., that repentance is the best renewal of our covenant,

and a better one than any Sacrament could be. Repentance, however, is rather a qualification on our part for renewing, than a form or rite of renewal, and there is no mutual contract in it.

## CHAPTER XII.

*THE EUCHARIST CONSIDERED IN A  
SACRIFICIAL VIEW.*

Most Popish, Lutheran, and Reformed divines agree that the Eucharist is, in a sense, proper or improper, a sacrifice of the Christian Church. In general, both Lutheran and Reformed divines have denied any proper propitiation or sacrifice in the Lord's Supper. They allow, however, that there is a certain kind of propitiation, and that there is also a spiritual sacrifice, to which they give the name of "improper" or "metaphorical." Mr. Mede maintains that there is a proper sacrifice in the Eucharist, *i.e.*, a material one, the sacrifice of bread and wine, analogous to the mincha of the old Law. Dr. Cudworth denies any material sacrifice, but admits of a symbolical feast upon

a sacrifice, in the Eucharist. Dr. Grabe alarmed the Protestants abroad by allowing a proper sacrifice in the Lord's Supper, and by censuring Luther and Calvin for rejecting it. Buddæus, who was the first to oppose Dr. Grabe, misunderstood him to hold a real presence in the Lutheran sense, and a proper sacrifice besides; in other words, the sacrifice of the mass. The Jesuits declared that Dr. Grabe was on their side, and thus added to the suspicion on the part of Buddæus. Pfaffius agrees with Dr. Grabe; but denies a proper sacrifice. He deems the word sacrifice to be ambiguous in its meaning. It is difficult to define a sacrifice properly. With regard to the ideas of the Fathers on this word, I would mention St. Austin, who says that a good work must be performed with a view to God's glory, to be entitled to the name of sacrifice. Works of mercy towards mankind would be no sacrifice at all without this redeeming feature. It is, moreover, a curious fact that the spiritual sacrifices have been judged by moderns to be the nominal, improper, metaphorical ones, whereas the ancients considered them to be the very truest of sacrifices, and to include the nominal ones.

The fact of the case is, the mistake arose from the conventional custom of restricting the word "*sacrifice*" to material, external, and symbolical sacrifices. It would be far better if this custom were reversed. Plato says that the general idea of a sacrifice implies "giving a present to God." Are not, then, praises, prayer, thanksgivings, and good works to be considered as gifts quite as much as the material offerings. The service of the Eucharist is, in fine, a true and proper sacrifice, and the best that we can offer, comprising many true and evangelical sacrifices, such as—

(1.) Alms to the poor and oblations to the Church.

(2.) Prayer from a pure heart, ascending as incense.

(3.) Praise and thanksgiving to God through Christ.

(4.) Penitent and contrite hearts.

(5.) Sacrifice of ourselves, souls and bodies.

(6.) Offering up the mystical body of Christ, *i.e.*, His Church (*vide* 1 Cor. x. 17).

(7.) Offering up of true converts and sincere penitents to God by their pastors.

(8.) The sacrifice of faith, hope, and self-humiliation.

Hence we may also infer that the authorised ministers perform the office of proper evangelical priests in the Sacrament in the following ways :—

(1.) As commemorating the same sacrifice here which Christ, our High Priest, commemorates in heaven.

(2.) As handing up those prayers and services of Christians to Christ, as He Himself offers the same to His Father.

(3.) As offering up to God all the faithful under their ministry.

The opinions of the ancients on the sacrificial nature of the Eucharist coincide with what has been said in this article. For their opinions in detail *vide* Waterland, pp. 314-348 inclusive.

Archbishop Sharpe sums up the whole matter well in these words—"We offer up our alms; we offer up our prayers, our praises, and ourselves: and all these we offer up in the virtue and consideration of Christ's Sacrifice, represented before

us [I would only add, "and before God"] by way of remembrance or commemoration. Nor can it be proved that the ancients did more than this: this whole service was their Christian sacrifice, and this is ours."

Three corollaries may be appended here.

(1.) This sacrificial view of the Eucharist squares with the federal view; for, granting that it is really a spiritual sacrifice, and that he who administers it devotes the communicants, and that they devote themselves, to God, it follows that there is a solemn renewal of former engagements or covenants made with God, under such symbols as He has Himself appointed and promised to ratify on His part.

(2.) Hence we see how Christians at large are God's priests, for every one who sacrifices is in such capacity or office a priest. So argue Justin Martyr and Isidorus. Our priests are of course, *a fortiori*, priests.

(3.) The Socinians, in rejecting the sacrificial and federal view, do not only without true cause depreciate a solemn sacrament and sacrifice, but also attack practical religion. For, as the sacri-

ficial idea of the Eucharist carries with it the most instructive lesson of Christian sacrifice, so does the federal notion of the same carry with it the strongest engagements to bind us for ever to it.



## CHAPTER XIII.

*THE PREPARATION PROPER FOR HOLY COMMUNION.*

I. *Baptism*.—Baptism must precede the Eucharist, as Circumcision preceded the Passover: a man must be first admitted into a covenant before he can renew it. He must be initiated in order to be perfected. He must be born into the Christian life before he can take the food for it. Confirmation is highly expedient, but Baptism is strictly necessary. There was a case during the third century of a man who had frequented the Lord's Supper, and afterwards doubted whether his baptism was valid. The Bishops advised him to continue his attendance at the Communion, taking it for granted that Baptism had been superseded by the long use of the Eucharist.

II.—*A competent knowledge of what the Communion means.*—St. Paul teaches that a man should examine or approve himself, and that he should discern the Lord's body (1 Cor. xi. 28, 29). Now both of these imply a sufficient understanding of the Sacrament. Here we have a strong argument against infant Communion. We should be careful also to attain sound instruction on the Lord's Supper. The amount of knowledge necessary, of course, depends on the opportunity and ability of the communicant.

III. *Sound Faith.*—A sound and right faith as the main substance of the Christian religion is also necessary, and this, whether we consider the Sacrament as a renewal of our baptismal covenant or as an instrument of grace. A particular belief in the Lord's Supper is also necessary.

IV. *Repentance.*—Repentance is absolutely necessary, otherwise the attendance at the Sacrament is a mere farce and hypocrisy. All the ancient fathers fall in with this view. As for St. Paul's doctrine, if he restrained even the worthy from receiving unworthily, much more did he restrain the unworthy. Some object that

the Apostle, in his caution, intended only to check irreverent behaviour at the Table, and that he was alluding to the manner of receiving rather than to the qualification of the receiver.

By way of answer we might observe that—

(1.) Even though the Apostle did not speak of unworthy receiving in so many words, yet the reception of the Sacrament in a spirit repugnant to its intention and use involves unworthiness.

(2.) St. Paul's rebuke was aimed not merely at the irreverence, but at the unchristian temper of the Corinthians; full of animosity, strife, and party prejudice, as they were (*vide* 1 Cor. xi. 18, 19; *cf.* 1 Cor. i. 11, 12).

(3.) The Apostle here speaks of all kinds of unworthy receiving.

(4.) It is matter for consideration whether those whom the Apostle condemns in 1 Cor. v. 11; x. 20, 21; vi. 15, 16, could be capable as such of receiving worthily. If they could not, then the general rule which he lays down in 1 Cor. xi. must be pressed still further. Add to this, that St. Paul bids all come clean to the Eucharist.

*The meaning of repentance considered.*—Gene-

rally speaking it means a new heart, a serious resolution to amend what is amiss, as far as we can, and a deliberate intention to lead a holy life for the future, going by the rule of God's commandments. The following are the four chief articles which the ancients insisted on as requisite and necessary for a worthy receiving of the Lord's Supper. They may be regarded as forms which repentance ought to take.

I. *Restitution or reparation* for any wrongs done to others in their persons, estate, or good name. For public wrongs, public reparation is proper. For secret wrongs, secret reparation is better, as it tends to prevent ill blood, future suspicions, &c.—*vide* Matt. v. 23, 24, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift." This was said before the institution of the Eucharist ; but it may be applied to it. The same may be said of the Lord's Prayer. With regard to the above text, St. Austin says that if we remember our brother hath injured us, all we can do is to forgive him ;

if, on the contrary, we have injured him, we must go and be reconciled before partaking of Holy Communion. As for the duty of reclaiming the offended party from his miserable state, we must use judgment; some are fitted better than others for such an office.

II. *Readiness to forgive offences*—*vide* Luke xvii. 3, 4; *cf.* Matt. xviii. 21, 22-35. If our brother repent we must forgive him. If, however, he does not repent, we must not harbour any feelings of revenge against him, but must forgive him still. We must not, however, admit him into close confidence as before, for this would be dangerous to him and to ourselves.

If he repent sincerely, however, we should feel bound to receive him again as a friend. Such is Gospel forgiveness; but in order to explain it still further, the following articles will be of service.

(1.) Gospel forgiveness does not interfere with proper discipline, nor with bringing offenders to public justice by law. A judge may condemn a man without any ill-feeling towards him, and indeed in great goodwill to mankind.

(2.) It does not interfere with a man's pro-

secuting his own rights in a legal way. A man, *e.g.*, robs me; I may forgive him the sin, but not necessarily the debt.

(3.) It does not interfere with a just and righteous indignation against the sins of wicked men.

(4.) It does not interfere with a proper degree of love and esteem. Christ loved Judas; but He loved one more especially, and the rest of the disciples in proportionate degrees.

(5.) It does not interfere with rejecting enemies from our confidence. We may wish them well, but at a proper distance.

(6.) There are perhaps cases where even the duty of praying for them may be conceived to cease—*vide* 1 John v. 16, "There is a sin unto death: I do not say that he shall pray for it." We must not, however, constitute ourselves judges of such cases. *Cf.* 2 Tim. iv. 16, where St. Paul prayed on behalf of those who had deserted him in the day of trial, that the sin might not be "laid to their charge;" with 2 Tim. iv. 14, where, in the same breath almost, speaking of Alexander, a wicked apostate, who had maliciously opposed him and the Gospel, he

says, "The Lord reward him according to his works." We must here bear in mind that the Apostle may have had by the power of God a distinct insight into the man's character. At any rate, we must beware of lightly imitating St. Paul in this respect, or of making his case a precedent for our conduct in such matters.

III. *Peaceableness, i.e.*, a due regard to Church unity and public peace, in opposition to schism in the Church and faction in the State. The Corinthians were sadly wanting in this matter. They did not discern the Lord's body to be a cement of Christian union through the Spirit.

IV. *Charity to the poor.*—This needs no proof. It should be added that in the matter of preparation for Holy Communion allowances may be made for sins of infirmity, sins of daily incursion, such as are ordinarily consistent with a prevailing love of God and of our neighbour. Such slight offences ought not to be considered a hindrance against coming to the Lord's Supper.

*Length of time for preparation.*—There are two kinds of preparation, (*a.*) habitual and

(*b.*) actual. A good life is habitual preparation, and the more we cultivate this the less we need the actual preparation. As, however, the first is not generally sincere enough, we need self-examination besides. The use of Manuals has been found fault with, but without sufficient reason. With regard to fasting, we must not be harsh or ridiculous. Some can fast, others cannot, on account of physical weakness. The rule of fasting was early and almost universally a rule of the Church, not of Scripture. So it is a matter of Christian liberty rather than of strict command.



## CHAPTER XIV.

*OBLIGATION TO FREQUENT COMMUNION.*

IN general, it may be said, "A man cannot too often commemorate our Lord and His Passion, nor too often return devout thanks and praises for the same, nor too often repeat his resolutions of amendment, nor too often renew his solemn engagements, nor too often receive pardon of sins and fresh succours of Divine grace." If the reception of the Sacrament tends to such-named ends, then it is our duty to communicate as often as opportunities invite and health permits. We must here, however, remember to partake worthily. The ancients thought that God would dispense with the want of the Sacrament rather than with the want of the qualifications proper for it. They thought well of a man who abstained through fear, and deemed him likely

to be reclaimed, whereas he who rushed irreverently upon the Sacrament they judged to be likely to end in ruin. Under the Law, a man was required to come clean and well prepared to the Passover. His neglect of cleanliness (when he might have been clean) was never allowed as a proper excuse for staying away. The slothful servant (in Matt. xxv. 24, &c.) was not excused for neglect of duty, on the score that he thought his master hard to please. That very thought ought to have made him more diligent in his lord's behalf. The same is the case in the Sacrament of Holy Communion. Let us now see what was the judgment and practice of the Church in this matter.

*Century I.*—In the days of the Apostles Communion was frequent. Sometimes there was a daily Communion (*vide* Acts ii. 42, 46) at Jerusalem, the mother Church; and other Churches had Communion weekly, that is to say, on the Lord's day. We must here except, of course, those who were openly known to be unfit to come.

*Century II.*—Here we have sure evidence of weekly Communion, and particularly on the

Lord's day. Pliny the younger and Justin Martyr bear witness to this fact. Tertullian evidently thought Communion ought to be frequent, as is shown by his rebuke of some persons who refused to come on the stationary days (Wednesdays and Fridays) for fear of breaking their fast.

*Century III.*—St. Cyprian mentions daily Communion. In this century crept in some conceits about legal defilements as a bar to Communion, or even to coming to Christian assemblies. During the first three centuries we find no canons made to enforce frequent Communion, scarce so much as exhortation to it or complaints of neglect of it. This proves that Christians then had a high idea of the privileges to be obtained from the Lord's Supper.

*Century IV.*—A canon was made at Elvira by a council, deprecating the receipt of an offering from non-communicants. Hence we may infer that Christians were becoming remiss in their attendance at the Sacrament. In the year 341 a council of Antioch decreed that all those who came to church and heard the Holy Scriptures read, and afterwards did not join in prayer with

the people, or turned their backs on the Holy Communion, should be cast out of the church until they made public confession of their guilt and showed their repentance. This rule was severe for several reasons, and more especially as it interfered with the freedom of choice laid down in the Gospel. Chrysostom says that we should not make our rule of approval rest upon the frequency with which a man communicates, but upon the state of heart with which he comes to the Lord's Supper. In another Homily he reproves the non-communicants and presses frequent Communion. In another place he condemns those who stand by while the Sacrament is being celebrated, and yet do not partake of it. He argues against their plea of unworthiness, that if they are unfit to partake of the Communion, they are also unfit to join in the prayers and in the hymns. A writer of our own observes that what in Chrysostom's time was reckoned a crime was soon afterwards counted a piece of devotion, viz., that the people should stay during the whole of the Communion Service, and then depart without partaking of the Sacrament, which was certainly a deviation from the primi-

tive practice. We must not argue from Chrysostom's dictum that he meant that all who are fit to pray are fit to communicate. Indeed, it is nowhere said that he who prays unworthily shall be guilty of the body and blood of the Lord.

*Century V.*—The first Council of Toledo, in the year 400, ordered that non-communicants should be admonished with regard to their neglect, and that they should undergo penance if they did not reform. The same Council ordered that the resident clergy who absented themselves from daily prayers and Communion should be deposed, if they did not take heed to admonition in this respect. St. Austin, when consulted on the question as to whether Christians in this age should frequent the Lord's Supper daily or only at certain times, advised that they should show reverence for the Sacrament in their different ways, according to their respective persuasions. He instanced the cases of Zaccheus and the Centurion respectively, when the former welcomed Jesus into his house, and when the latter deemed himself unworthy that the Lord should come under his roof. He maintained that both

men honoured Christ in different ways. Both were sinners, and both obtained mercy.

*Century VI.*—The Council of Agde, in Gaul, early in the century, obliged the laity to receive three times a year at least, at the three great festivals, viz., Christmas, Easter, and Whitsuntide. Other Councils later in this century revived the more ancient rules.

*Century VII.*—The Council of Autun revived the rule mentioned above, viz., that of the Council of Agde. In this century the Greeks communicated weekly, and those who absented themselves three weeks together were excommunicated. The Church of Rome left her members more at liberty.

*Century VIII.*—From an epistle of Venerable Bede to Egbriht, Archbishop of York, it appears that as late as the eighth century daily Communion was kept up, among some of the clergy at least, and that all the Christian Churches of best note wished to have the like prevail among the laity. As, however, by reason of the remissness of pastors, Communion was rare among the better class of laity, it was hoped that Communion weekly at least might be carried on.

*Practice since the Reformation.*—The Lutherans had Communion every Sunday and holy day in the year. Calvin and Beza and the French Churches tried to restore monthly and weekly Communion, but were rigid in insisting upon four times a year at least, under penalty of contempt. Our own Church has urged frequent Communion time after time. To sum up, the most religious persons will come to the Lord's Supper as often as they can. The impenitent and irreligious will not come at all, and in their condition as such ought not to come. The careless and ignorant, but well-disposed, should be exhorted privately and from the pulpit with regard to the necessity for the blessed Sacrament.

In this treatise the dignity of the Sacrament has been maintained in such a light as to show the fallacy of those arguments which tend to depreciate it. The opponents begin with lessening the work of preparation, and then endeavour to take away the benefits of the Lord's Supper. They next try to reduce the whole Sacrament to a bare memorial, ignoring the Divinity of our Lord. In contradistinction to these, the lectures

have been written in order to represent the full value of the Eucharist, freed from ideas depreciatory of it on the one hand, and from superstitious conceits and fancies on the other.

THE END.



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